567 outskirts of Lei-po city, are the chief hiding places of Lolo
721 bandit bands. Day and night, whenever they saw small groups of Han-Chinese travelers on the road, they would rush out from ambush in the thickets to attack. After having threatened and killed one or two persons, they then seized the others and their belongings. The district outside Lei-po was often
[727] attacked at night. After they had broken into the house, the Lolo would capture all the men and women there and plunder and seize their property; sometimes they also burned down the house. The soldiers and civilians inside the city, even though they had heard the noise, dared not go out to help. The
567 Han-Chinese who went to the Lolo region to trade in opium usu-
609 ally employed some black Lolo to serve as headman-protectors, but somewhere on the way the Lolo would often turn the tables and kidnap their protégés as slaves. This is called "reverse protection." Farmers who went to the border region to reclaim waste lands also sought the protection of the black Lolo; again, at times, the Lolo would rebel and seize the Han-Chinese as slaves in a large-scale kidnap attempt. The victims, sometimes numbering as many as several hundreds, were sold in the Lolo region and transported to different places.

727 According to Lolo tradition, all captured persons and
564 goods are considered the property of the captor. If the black and white Lolo band together for robbing, the black Lolo can keep everything they have taken, while the white Lolo have to share a part of the loot with the black Lolo. All the booty is either retained or sold. The captured Han-Chinese people,
567 however, are always sold and usually change hands three or four times before they are finally kept as household slaves. This is done to prevent the Han-Chinese, if they should succeed later in escaping to Chinese territory, from identifying their kidnapper, who would be in danger of seizure and punishment by the government if he ever set foot in the Chinese territory. The price of slaves depends mainly on their age,
567 irrespective of sex. The very young and the very old who are
435 too feeble to work are sold cheaply, while strong youths and adults fetch a high price of 50 to 100 ounces of silver per person. If the Han-Chinese slaves are redeemed from Lolo territory, the ransom, always slightly higher than the buying price, is usually over 100 ounces of silver.

727 The Lolo not only seize people and goods in the Han-
628 Chinese territory, but also from their clan enemies. Mem-
567 bers of enemy clans take revenge and kill each other in feuds that may last for generations. Captured black Lolo have to be killed right away because they cannot be enslaved; on the other

628 hand, the white Lolo can be kept as slaves or sold to others.
727 The property of clan enemies can be seized as one's own.
567 Therefore, to fight a clan feud is also a means by which the Lolo enriches himself through annexing another's property.

428 All immovable property, movable goods, and slaves are regarded as family heirlooms to be handed down from generation to generation. According to an unwritten law, the house is inherited by the youngest son because the daughters and the other sons would have established their own households after marriage, and only the youngest son who lives with the parents in the family house is entitled to inherit it. [70] Both male and female children have equal rights to all other property. In general, the lands and fields are divided among the sons since it is impractical for the daughters who are married away into another village to make use of them. Money and other belongings, such as guns, cattle, and male and female slaves, are distributed equally among the children. [567] Usually male slaves are given to the sons and female slaves to the daughters. If the number of slaves cannot be divided evenly, one party can pay silver to purchase the rights from the other.

The distribution of family property comes after the death of the parents. It is supervised and arbitrated by clan relatives, as well as mother's brothers and father's sisters' husbands. Special portions not included in the divided property are set aside for unmarried children. When the parents make arrangements during their lifetime on how the family property should be divided, their wish is always obeyed and carried out after their death. A couple of years ago a quite wealthy white Lolo, who lived north of the village of San-ho-i-ta, passed away and was survived by two grown-up sons and one married daughter. On his sick bed, the old man, who loved his daughter the most, told her secretly of three places in each of which she could dig up a jar of silver. After his death, the sons each got a jar of silver dug up from some hiding place told them by the father. The daughter was able to unearth two jars according to the old man's directions, but she failed to find any silver in the third place. She dug again after having consulted the pi-mu, but still there was no silver. So she was obliged to tell her elder brother, who demanded an even share of the buried silver, if found, before promising to help her. The sister, however, refused to comply. From this case which was still unsettled when the inspection team left Liang Shan, we can get a general idea of property inheritance in Lolo society.

sometimes, the white Lolo under different black Lolo
564 masters may become involved in a conflict and eventually start
628 a feud which, once the situation gets beyond control, may lead
627 to an armed fight between two black Lolo clans. On the other hand, whenever the white Lolo under the same black Lolo master have a dispute, the black Lolo would come out to arbitrate and afterwards receive from the white Lolo a present of cattle as an expression of gratitude.

621 In a one-clan village, where there is only one black
564 Lolo leader, the white Lolo are assured of the safety of their lives and property and can serve their master wholeheartedly, but those white Lolo who live outside the village, between two clans, or in some remote area have to serve black Lolo leaders of two or more clans in order to live in peace and quietness without being harmed or destroyed. Besides their own master, these white "subjects" have to submit to the black Lolo of the other branches for added protection. To pay respects to his
[431] other master, the white Lolo offers a pot of wine and a half of a pig's head as presentation gifts in recognition of his new "subject" status; he also contributes wine and food for every New Year festival. Automatically, he discharges all the obligations of a "subject."

[614] The Ch'ê-pi white Lolo branch at Ku-p'eng is subject to the Wu-ch'i branch, but most of its members also serve the headman-protector of the Li-ch'ü branch. At La-li Kou, which is an important pass to and from Liang Shan and a thoroughfare for the various clans, the people are heterogeneous in composition and the place itself is far from being a one-clan village. So the "subjects" there belong at the same time to a number of different black Lolo branches in order to ensure the safety of the community. Thus the relationship between the different clans, as well as the relationship between the black and white Lolo, is by no means simple with well-defined boundaries, but rather complicated, overlapping, and varied according to local developments.

564 In the Lolo territory the Han-Chinese slaves, who form
567 a separate class, occupy the lowest position. In a black Lolo family only a small number of white Lolo serve as household slaves, the majority of them being Han-Chinese. The white Lolo could not make slaves of other white Lolo but they could capture or purchase Han-Chinese as slaves, commonly called san-t'an wa-tzu. The white Lolo serve only their black master
[78] whereas the Han-Chinese could also become slaves of white Lolo. The status of Han-Chinese slaves is therefore very inferior.

567 The origin of Han-Chinese slaves can be generally
727

567 727 traced to capture by the Lolo in frontier regions. There are different ways of capturing them: sometimes the Lolo would attack and seize Han-Chinese wayfarers from ambush; sometimes the Lolo would join an assault on a Han-Chinese village during the middle of the night; sometimes they would capture slave members of the opposite side in a clan feud. There were also numerous cases of Han-Chinese who, while on a business trip or engaged in reclamation work, were kidnapped on the way as slaves by the same Lolo who had served as their headmen-protectors but who later staged an act of reverse protection. In April, 1940, more than 200 members of a reclamation community at Man-ch'i K'ou in Lei-po county were captured and taken to the mountain en masse. Among the captives were two Liu brothers, who were high school graduates and who had come to the reclamation area to visit friends. The rebel leader was a black Lolo, Yueh-t'ao, of the Hou-p'u branch at Ta-ku Tui. At that time, the person in charge of the reclamation project was a Mr. Liao, who immediately rushed to the spot upon hearing the news, while at the same time he seized Chiao-hua, a leader of the Shih-t'u branch. As the Shih-t'u and Hou-p'u were on friendly terms, Mr. Liao planned to use Chiao-hua as a hostage to redeem the reclamation workers. Negotiations started between the Han-Chinese and the Lolo. Mr. Liao took with him a hundred or more soldiers whom he deployed on the mountain, while on the opposite side the Lolo also had the same number of soldiers. Mr. Liao and his interpreters were negotiating a settlement when they suddenly heard the noise of shooting. Since fighting had broken out between the Han-Chinese and the Lolo, Mr. Liao and Yüeh-t'ao both rushed back to their respective camps. It happened that Chiao-hua, in an attempt to escape from the Han-Chinese camp, had been shot to death by the Han-Chinese soldiers. So fighting was resumed and all negotiations were broken off. The 200 Han-Chinese reclamation workers were all kept in Liang Shan where they were sold and dispersed in different places to become Lolo slaves. The Liu brothers also were never heard of again.

567 For the Han-Chinese slaves in Lolo territory, whether they are slaves of the black or white Lolo, the master-slave relationship is the same as the relationship between household slaves and their black Lolo masters. The Han-Chinese slaves are considered a part of the master's property. The master can exploit to the maximum the slaves' labor and can also sell 567 or transfer them at any time to other families or clans. The 435 price of a Han-Chinese slave depends upon his age, sex, and

628 to public condemnation or to joint attack by allied clans. So
726 early that morning, as soon as the people in the I-lu village heard the shooting, they immediately assembled their adult men to take up weapons in defense; gradually they pushed back the men of the Pu-chi clan. Thus the invaders were defeated; turning back by a narrow pass behind the mountain, they retreated toward the I-che Ho and crossed it to return to the territory of their own village. Immediately afterwards, the men of the Li-ch'ü branch crossed the river to give them chase. It was just at that moment that the author rushed to the slope to observe the fighting which had lasted for more than one hour between the able-bodied men of the two villages.

628 Fighting among the Lolo does not last very long. Usu-
727 ally after one or two persons, at most three to five, have been wounded or killed, they retreat or stop fighting temporarily. The Lolo do not emphasize killing and consider human lives precious, due probably to the sparseness of the population. When they have taken an enemy village, they do not kill any women, children, or white Lolo slaves, but carry them away as booty. Any captured black Lolo male, however, is usually
[677] killed in revenge. Even if he is not killed, he himself must seek death to show his resolute spirit. Although black Lolo nobles may be held in captivity, there is no precedent for reducing them to slavery. Captured Lolo women are kept for ransom by their own clan. All white Lolo, whether male or female, can be enslaved or sold elsewhere.

The capture of enemy clan members, slaves, and property is considered an important part of the booty. In fighting, the Lolo never occupy enemy territory but do a lot of looting, seizing all the cattle, provisions, and other mobile property they can lay hands on. All property and slaves captured from the enemy are considered their own. Usually these pillaged articles are divided equally among the victors themselves, after having deducted funeral expenses for those members of the clan killed in action and indemnities paid for losses, such as bullets, incurred during the fight.

721 Among the Lolo, the practice of plundering and kidnapping is quite common. Not only are clan enemies robbed, but also strangers. For example, Li-ch'ü Lao-mu once singlehandedly captured three escaped Han-Chinese slaves at Huang-mao Kang and seized them as his own. Lao-mu was a headman-protector of the inspection team and [88] cons idered one of the so-called law-abiding persons at Liang Shan, but he too was engaged in plundering. The fact is that under certain circumstances the Lolo tolerate the seizure of other people's